श्री रामाय नमः

Śrī Rāmāya Namaḥ

रामो विरामो विरतो मार्गो नेयो नयोऽनयः ।

वीरः शक्तिमतां श्रेष्ठो धर्मो धर्मविदुत्तमः ॥

RaAmo Viraamo Virajo Maargo Neyo Nayo-anayaH
Veerah Shaktimataam Shresshtah Dharmo-Dharmaviduttamah

(Sloka # 43 – Sri Vishnu Sahasranama Stothram)

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Divine Attributes & Commentary:

- **RAMA:** The One who is omniscient and full of eternal bliss.
- **VIRAMAH:** The final place of rest for all deserving souls.
- **VIRATO (VIRAJOH)OH:** The Lord before whom all else becomes pale and insignificant. He holds absolutely no desires for material enjoyment or luxury.
- **MARGAH:** The Lord who carves the path for devotees to reach the zones of liberation and immortality.
- **NEYAH:** The One who wishes to do anything for His beloved devotees.
- **NAYAH:** He who conducts, monitors, and leads everybody in this world.
- **ANAYAH:** The One who cannot be felled or overcome by anybody.
- **VIIRAH:** Supporter of valour, who strikes absolute terror into the hearts of evil-doers.
- **SHAKTIMATAAM SHRESHTAH:** The foremost among the celestials and the most valiant among the brave.

In the Bhagavad Gita (Vibhuti Yoga), Lord Sri Krishna declares: **"Rāmaḥ śastrabhṛtāmaham"** — "Among warriors, I am Rama"

- **DHARMAH:** He whose very nature is righteousness. His incarnation is solely for the purpose of sustaining dharma; He is its perfect embodiment and protector.
- **DHARMAVIDUTTAMAH:** The absolute foremost and greatest among the knowers of dharma.

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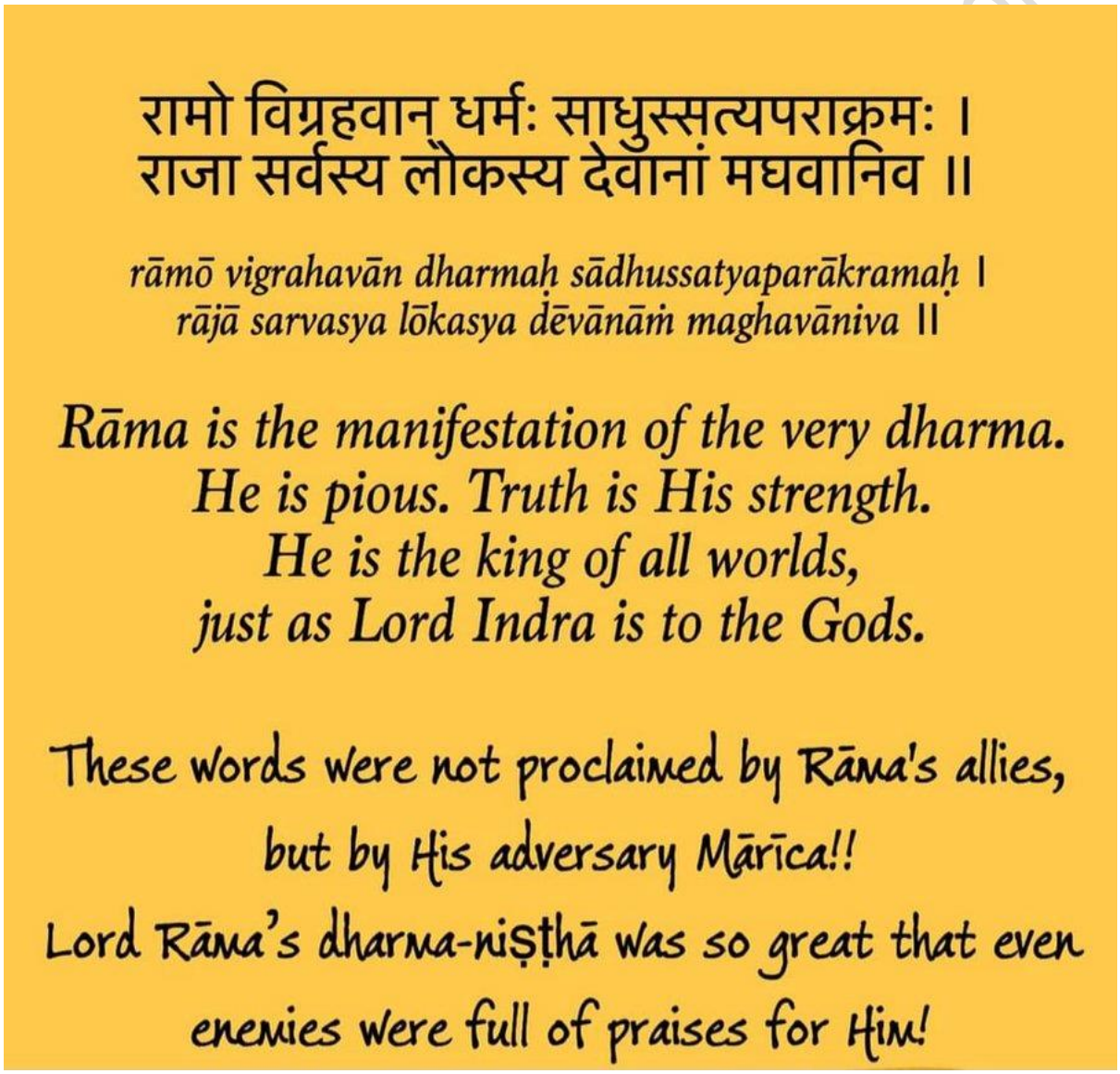
The Personification of Righteousness

रामो विग्रहवान् धर्मः सादुस्सत्यपराक्रमः ।

राजा सर्वस्य लोकस्य देवानां मघवानिव ॥

rāmō vigrahavān dharmaḥ sādhussatyaparākramaḥ |
rājā sarvasya lōkasya dēvānām maghavāniva ||


रामो विग्रहवान् धर्मः साधुस्सत्यपराक्रमः ।
राजा सर्वस्य लोकस्य देवानां मघवानिव ॥
rāmō vigrahavān dharmaḥ sādhussatyaparākramaḥ ।
rājā sarvasya lōkasya dēvānāṁ maghavāniva ॥
Rāma is the manifestation of the very dharma.
He is pious. Truth is His strength.
He is the king of all worlds,
just as Lord Indra is to the Gods.
These words were not proclaimed by Rāma's allies,
but by His adversary Mārīca!!
Lord Rāma's dharma-niṣṭhā was so great that even
enemies were full of praises for Him!

Rama is the manifestation of the very dharma. He is pious. Truth is His strength. He is the king of all worlds, just as Lord Indra is to the Gods.

- **Enemies Sing His Praise:** These words were not proclaimed by Rama's allies, but by His direct adversary, **Mārīca**! Lord Rama's *dharma-niṣṭhā* (devotion to righteousness) was so legendary that even His foes were full of praise for Him.
- **The Delight of the Universe:** *"Ramayatheethi Ramah!" (रामयति इति रामः)* — He who keeps all living beings happy.
- *"Ramante sarve janaaH guNaiH asmin iti raamaH"* — He in whom all people take supreme delight due to His matchless virtue.
- **The Yogi's Meditation:**

रमन्ते योगिनोऽनन्ते सत्यानन्दे चिदात्मनि ।

Ramante yogino 'nante satyananda-cid-atmani (Padma Purana)

He in whose memory Yogis always revel and take pleasure in the delight of Supreme Brahma .

The Power of the Taraka Mantra

The name *Rama* is not a mere word; it is the ultimate **Taraka Mantra**—the sound frequency that helps souls safely cross the ocean of *Samsara* (worldly existence) and breaks the cycle of birth and death.

Benefits of Chanting:

1. **Destroys Miseries:** Countless historical instances prove that mere chanting resolves deep worldly agonies.

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2. **Breaks Addictions:** Chanting purifies the mind, cleanses behaviour, and brings respect from society.
3. **Brings Stability:** It grants profound detachment, keeping a devotee perfectly balanced during critical lifecycle moments.
4. **Removes Raaga & Roga:** The name frees an individual simultaneously from *Raaga* (unhealthy attachment) and *Roga* (disease).
5. **The Triple Blessing:** It holds the combined power of destroying sins, conferring absolute internal peace, and dispelling spiritual ignorance.

The Phonetic Secret of "RAAM"

- When you pronounce **"RA"**, your mouth opens, casting out all accumulated sins.
- When you utter **"M"**, your lips close, barring the reentry of any sins that have departed.

The Vibrational Scale of the Mantra

- **RAMA:** Works as a sacred Name (*Naama*).
- **RAMM ("राम"):** Functions as an intense, focused seed Mantra.
- **SRI RAM:** Integrates the divine, protective power of Goddess Seeta Devi.
- **रामाय नमः** *(Ramaya Namah):* The profound *Shadakshari* (6-syllable) Mantra.
- **श्री राम जय राम जय जय राम** *(Sri Rama Jaya Rama Jaya Jaya Rama):* The world-renowned *Trayodashakshari* (13-syllable)

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Mantra that removes mental stress, restores contentment, and builds deep faith.

Kashi & The Journey Beyond

Sthala Purana of Kaasi (Varanasi) mentions that the Deity of Kaasi, Viswanatha (Lord Shiva) initiates this Tharaka Manthra (RAMA) in the right ear of the people who die in Kaasi. "Kaasyanthu Maranaan Mukthi" it is believed that one who dies in Kasi will attain Mukthi. This is why pallbearers traditionally chant *"Ram Naam Satya Hai"*—proclaiming that the name of Rama is the ultimate, absolute reality.

The Secret Spiritual Math Behind "Rama Nama"

Have you ever wondered why chanting the name "Rama" holds such an exalted, supreme position in our spiritual traditions?

In the vast ocean of Vedic literature, mantras serve as precise sound frequencies designed to elevate human consciousness. Among these, the "Rama" Nama is uniquely celebrated not just as a name, but as an ultimate spiritual powerhouse. But what is the exact significance behind this two-syllable chant, and why is it considered a universal shortcut to divine grace?

In the final blessings (*Phala Shruti*) of the *Sri Vishnu Sahasranama Stotram*, Lord Shiva—the greatest of all devotees (*Vaishnavottama*)—reveals a beautiful secret to His consort, Goddess Parvati Devi when She asks Lord Shiva how ordinary human beings can easily recite the thousand names of Lord Vishnu daily, Mahadeva replies with this timeless verse:

श्री राम राम रामेति रमे रामे मनोरमे ।

सहस्रनाम तत् तुल्यं रामनाम वरानने ॥

"Sri Rama Rama Rameti, Rame Rame Manorame;
Sahasranama Tat Tulyam, Rama Nama Varanane."

What does this mean?

Lord Shiva explains that chanting the name "Rama" just three times yields the exact same spiritual merit as chanting all 1,000 names of Lord Vishnu!

The Code Behind the Grace: Katapayadi Numerology

Saints and scholars traditionally explain this divine shortcut through an ancient Sanskrit numerical code called the *Katapayadi* system, where consonants map to numbers:

The letter **'Ra' (र)** corresponds to the number **2**.

The letter **'Ma' (म)** corresponds to the number **5**.

Multiplying them (2 X 5)) gives you **10**.

Because the verse repeats the name "Rama" three times consecutively (*"Rama Rama Rameti"*), the spiritual energy multiplies in a geometric progression:(10 X 10 X 10 = 1000)

The Rama Nama existed long before the earthly incarnation of Lord Sri Rama. Sage Vasishta had meditated on this sacred mantra for ages. This intense spiritual practice gave him the divine inspiration (*prerana*) to advise King Dasharatha to name his eldest son—the divine child born to Queen Kausalya—after the very mantra he had been chanting.

The Divine Relationships & Holy Liturgies

At the holy Tirumala temple, the very first verse of the *Sri Venkatesa Suprabhatham* addresses Lord Venkateswara (who is none other than Lord Vishnu) by invoking His form as Rama: **"Kausalya Supraja Rama"**.

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The Eight Sacred Callings:

रामाय रामभद्राय रामचन्द्राय वेधसे ।

रघुनाथाय नाथाय सीतायाः पतये नमः ॥

rāmāya rāmabhadrāya rāmacaṃdrāya vedhase |
raghunāthāya nāthāya sītāyāḥ pataye namaḥ ||

This dynamic verse shows how the Lord is uniquely addressed by those closest to Him:

1. **Dasharatha** calls Him: **RĀMA**
2. **Kausalya** calls Him: **RĀMABHADRA** *(The One who bestows ultimate auspiciousness)*
3. **Kaikeyi** calls Him: **RAMACHANDRA**
4. **Vasishta** calls Him: **VEDASE**
5. **Rishis** call Him: **RAGHUNATHA**
6. **Sita** calls Him: **NATHA**
7. **Janaka** calls Him: **SEETHAPATHI**
8. Brahmanda Purana *(Sri Venkatesha Stotra)* extolls Him as: **"SriiRaAmo RaAmabHadrasHcha BhavabHandaikaMochakaH"** — The sole deliverer who cuts the bonds of the material cycle.

In Dwadasa Stotra Sri Madhvacharya extolls the Lord with deep dynamic reverence:

"Rāghava rāghava rākṣasa śatro mārutivallabha jānakīkānta"

The Shodasa Naama Mantra

"Hare Rama Hare Rama Rama Rama Hare Hare;
Hare Krushna Hare Krushna Krushna Krushna Hare Hare"

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In this mantra, the name **Rama** is repeated four distinct times, directing the soul to contemplate four unique forms of the Lord.

- **MOOLA RAMA • DASARATHA RAMA • SEETA RAMA • BHARGAVA RAMA (Parashurama)**.

In Pratah Sankalpa Gadhya, Mantralaya Guru Sarvabhouma Sri Raghavendra Swamy, a supreme devotee and *Moola Rama Archaka*, praises His qualities:

परमदयालो, क्षमासमुद्र, भक्तवत्सल, भक्तापराधसहिष्णो, देशकालाधिपते

देहेन्द्रियादिपते सूर्यवंशध्वज रघुकुलतिलक लक्ष्मण-भरत-शत्रुघ्नाग्रज

श्रीहनुमदुपासितचरण सीतापते श्रीरामचंद्र

paramadayālo, kṣamāsamudra, bhaktavatsala, bhaktāparādhasahiṣṇo, deśakālādhipate deheṃdriyādipate sūryavaṃśadhvaja raghukulatilaka lakṣmaṇa-bharata-śatrughnāgraja śrīhanumadupāsitacaraṇa sītāpate śrīrāmacaṃdra

- *Paramadayālo:* O' Supreme Compassionate One.
- *Kṣamāsamudra:* O' Ocean of Forgiveness.
- *Bhaktavatsala:* O' One who is deeply affectionate toward His devotees.
- *Bhaktāparādhasahiṣṇo:* O' One who tolerates and forgives the mistakes of His devotees.
- *Deśakālādhipate:* O' Lord of all Space and Time.
- *Deheṃdriyādipate:* O' Lord of the body and senses.
- Sūryavaṃśadhvaja: O' Banner (Glory) of the Solar Dynasty.

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- Raghukulatilaka: O' Tilaka (Ornament/Greatest) of the Raghu clan.
- Lakṣmaṇa-bharata-śatrughnāgraja: O' Elder brother of Lakshmana, Bharata, and Shatrughna.
- Śrīhanumadupāsitacaraṇa: O' One whose feet are worshipped by Hanuman.
- Sītāpate: O' Consort (Husband) of Sita.
- Śrīrāmacaṃdra: O Prabhu Sri Ramachandra.

Foundational Insights…

Ramayana (Rama + Ayana): Rama refers to Bhagawan Vishnu; Ayana means journey. Therefore, Ramayana is the journey of Bhagawan Vishnu as Sri Rama upon this earth.

The Ramayana is not merely an epic; it is the culmination of philosophy, history, tradition, religion, spirituality, and Dharma.

The Secret of the Ramayana: Even though the events of Prabhu Sri Rama's life occurred millions of years ago, their impact has penetrated so deeply into the roots of Sanatana Dharma that He remains the ultimate role model—an embodiment of all virtues inspiring humanity across countless ages.

Maryada Purushottam Rama, the son of Dasharatha, is the Divine who enacted many leelas (divine acts). Throughout this avatara, the Lord illustrated how an ideal human should live. Though he lived simply as a manushya (man), he is extolled as Maryada Purushottam.

As the personification of virtue, Sri Rama serves as the perfect role model in every capacity: as a son, husband, brother,

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friend, administrator, and King (Rama Rajya). He is the ideal for both human beings and the Deities themselves.

The story of Sri Rama is not fiction; it is a historical fact. Numerous chroniclers have accepted the Ramayana as the history of ancient events. Sri Rama remains the finest example of perfect character and conduct.

While many know the story of Prabhu Sri Rama and the glory of Hanuman, few truly grasp the significance of Rama Nama. Perhaps only Hanuman is truly competent to speak on the glory of the Prabhu Sri Ramachandra and the power of His name.

Sri RaAma is the best example of perfect character and human conduct inspiring human beings for countless succeeding ages.

Lord Vishnu incarnated as Maryada Purushottama, Sri Rama was an embodiment and personification of all virtues, role model as a son, as a husband, as a brother, as an able administrator, as a friend, as a King, as a human being and also as a role model for the Deities.

RaAma is an epitome; a personification; a manifestation of Dharma. RAama is the very embodiment of righteousness. RaAma is an essence of all Vedas, Shastras, Ithihasas and Puranas etc.

As per the words of Sages Vasishta and Viswamithra it is said that, the four epic brothers Rama, Lakshmana, Bharatha and Sathrughna are the personification of Vedas incarnated in Tretha Yuga to impart the most precious message to the mankind and to set an ideal world.

Sri Rama has been symbolized as the wisdom of Vedas. In fact, the four brothers have established an ideal world called Rama

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Raajya (Kingdom of Sri Rama) and have preached and practiced many principles which have relevance even today.

Above all…

श्री रामः साक्षात् हरिः सर्वोत्तमः भगवान् विष्णुः

Śrī Rāmaḥ Sākṣāt Hariḥ Sarvottamaḥ Bhagavān Viṣṇuḥ

Sri Ramacharitra Manjari

Composed by the great saint Sri Raghavendra Swamy (Guru Rayaru), the Sri Ramacharitra Manjari is a profound spiritual work that distills the infinite glory of Bhagawan SriRaAm. While the original Moola Ramayana—narrated by Lord Hayagreeva to Brahma—is said to contain over 100 crore shlokas ("Charitam Raghunathasysa Sathakoti Pravistharam"), Sage Valmiki later condensed this into the 24,000 verses we know today.

Understanding that not everyone can recite the entire Valmiki Ramayana daily, the Mantralaya Guru Sarvabhouma created this "Manjari" (cluster of blossoms) for the benefit of all humanity. In just eleven sacred verses, Sri Raghavendra Swamy captures the core of the six Kaandas. By reciting this stotra, a devotee gains the immense spiritual merit of reading the entire Ramayana while offering their heart to Lord Sri Rama.

The Devotion of Hanuman…

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलिम् ।

बाष्पवारिपरिपूर्णलोचनं मारुतिं नमत राक्षसान्तकम् ॥

Yatra yatra raghunāthakīrtanaṁ tatra tatra kṛtamastakāñjalim |
Bāṣpavāriparipūrṇalōcanaṁ mārutiṁ namata rākṣasāntakam ||

"Wherever the glories of Prabhu Sri Ramachandra are sung, there Hanuman stands with hands folded over his head and eyes filled with tears of devotion. I bow to Maruti, the destroyer of demons"

Sri Hanuman is the personification of selfless service and the greatest devotee of Rama. By constantly chanting the *Taraka Mantra*, he accomplished extraordinary, superhuman feats throughout the epic history of the Ramayana.

Viswaroopa of Bhagawan Sri Ramachandra

(The Triumph of Sri Rama over Ravana)

The word *Vishwaroopa* is normally associated only with the Sri Krishna avatara. However, even in the Rama avatara, the Lord manifested a different kind of Vishwaroopa that astonished the entire world of humans, devatas, and rakshasas.

Following the death of Indrajit, Ravana sent his *moola bala* (his core army) to fight the Vanara sena of Sri Rama.

What was the Moolabala of Ravana?

Ravana's moolabala numbered 36,000 akshouhini. Each member of this army was as powerful as Ravana himself. Due to a boon from Brahma, they were entirely unassailable. Because they were so massive in number, Lanka lacked the space to house them; therefore, Brahma granted another boon to hide them inside a cave.

An army of 36,000 akshouhini is a massive force. While many people assume the Ramayana war was a simple conflict with a

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limited number of warriors, this is untrue. The magnitude of the Ramayana war was many times larger and far more difficult than the Mahabharata war. The Mahabharata war was fought among only 18 akshouhini soldiers. Imagine the scale of 36,000 akshouhini soldiers attacking simultaneously.

Yet, in just a few minutes, Sri Rama killed the entire moolabala. How?

Like an ocean of elephants with waves of chariots driven by horses resembling wild amphibians, the army rushed toward the volcanic fire of Sri Rama. Cloaked in a cloud of dust with weapons flashing like flames, the army advanced like the cataclysmic fire (*sanvartak agni*) during pralaya. This army moved like a tornado, swirling trees and vanaras (monkeys) alike in its whirlwind. The entire Kapi sena succumbed to this forest fire (*davagni*).

The Reaction of the Onlookers

Seeing their army being uprooted, fallen, and perishing, Sugriva, Neel, and Angad ran to protect it. However, their efforts seemed like a single twig struggling against a tsunami. The boon of Brahma made Ravana's army unstoppable. Overpowering the monkeys, they proceeded toward Lord Rama like moths (*patanga*) rushing into a fire. The army attacked Rama with shataghni, shakti, parigha, shoola, gada, khadga, tomara, pattisha, bhindipala, arrows, and astras.

This scene evoked various thoughts in the minds of the onlookers. Depending on the quality and nature of their souls, their thoughts varied as they watched Sri Rama face an army of 36,000 X 108 crores. It was a battle of one man against 38,880,000 million soldiers.

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- Some wondered, "How can one man fight such a huge army?"
- Others thought, "Perhaps the Lord will win over this."
- The highly knowledgeable thought, "Sri Rama will kill all of them playfully."

According to the intrinsic nature of the *jeevas*, tamasik souls doubted Rama's ability. Rajasik souls were confused about the outcome, while satvik souls held complete faith in him. As Rama placed his arrows onto his golden bow, it brought joy to the suras and sorrow to the asuras.

In a single instance, Rama unleashed an infinite stream of arrows. The arrows struck the elephants in their heads, trunks, and legs, neutralizing the army section by section before it could even approach the Lord. The soldiers on horses and chariots, who had never faced defeat before, tumbled down like souls falling from swarga after exhausting their *punya*. Like terrifying waves calming at the shore, the surging waves of Ravana's soldiers fell silent at the footsteps of Rama. Just as heavy rains settle the dust of the earth, the infinite arrays of Rama's arrows settled the rows of sword-wielding soldiers running toward him. The heads of senapatis, who had vanquished the devatas in previous wars, rolled away due to Rama's use of javelins.

The Science of Persistence of Vision

The onlookers could never actually see Rama taking an arrow, pulling the string, or releasing it toward the army. To their eyes, Rama appeared to remain in a static position, though at times they caught fleeting glimpses of his various postures.

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Here, the author of the Moola Ramayana explains the concept of the persistence of vision in humans. To kill crores of people, arrows must be shot in multitudes at a pace faster than 1/10th of a second. This means Rama was shooting thousands of arrows per second. Because the human eye cannot distinguish separate events taking place within 1/10th of a second, the onlookers could not witness Rama drawing and releasing the arrows from his bow. They could only see the army vanishing and dying while Rama appeared perfectly still. (For example, when a wheel with spokes rotates at high speed, the individual spokes become invisible).

Suddenly, in a single moment, Sri Rama took a hundred, a thousand, a lakh, a crore, a kharva, and a mahaougha number of arrows and released them without ever missing his aim.

स युगपद्येन शतं सहस्रं लक्षं च साक्षाद्विलक्ष इव ।

कोटिं च खर्वं च महौघं मुञ्चन्निशितैरेष रिपून्जघान ॥

sa yugapadyen shatam sahasram laksham cha saakshad vilaksha eiva |
kotim cha kharvam cha mahaugham munchannishonesha ripun jhaghaan||

(Valmiki Ramayana)

This verse describes Sri Rama simultaneously releasing an incomprehensible number of arrows to eliminate the enemy lines

This shloka from the Ramayana demonstrates that Rama killed more than a *mahaugha* (i.e., 1,000 crore) of soldiers in a single attempt.

The Unique Vishwaroopa of Rama

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Even though he could have killed these soldiers in his single form, the Lord manifested his Vishwaroopa to showcase his divine prowess. This manifestation differed from the Vishwaroopa of the Sri Krishna avatara. While Sri Krishna showed the entire universe within his single form, Sri Rama manifested infinite forms simultaneously. Rama suddenly multiplied himself.

अल्लि नोडिदरे राम इल्लि नोडिदरे राम एल्ल्येट्टु नोडिदरु राम ।

अवनिगे इव राम इवनिगे अव राम ॥ सर्वं विष्णुमयं जगत् ॥

Alli Nodidare RAMA illi Nodidare RAMA elli elli nodidaru RAMA|
Avanige iva RAMA ivanige ava RAMA | RAMA RAMA - |Sarvam vishnumayam jagat|

(Purandara Dasaru)

There was Rama on the earth, Rama far away in space, Rama nearby, Rama amidst the enemy army, and Rama among the monkeys. Rama was everywhere; no space was left where he could not be seen.

रामः पुरस्तात्परतोऽपि रामो रामः परं दिक्षु विदिक्षु रामः ।

रामैरनन्तैरिति विश्वरूपो निघ्नन्नरातीन् विरराज रामः ॥

Ramah purastat partopi ramo ramah param dikshu vidikshu ramah |
ramairanatairiti vishvarupo nighnannaratin virraj ramah ||

(Padma Purana/Brahmanda Purana)

This verse details the infinite manifestations of Sri Rama moving across all directions to envelope and dismantle Ravana's army

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Beholding the endless forms of Rama and recognizing the infinite divine qualities in each one, the devatas rejoiced and fell into a meditative posture. Eradicating his enemies, Rama—with his lotus-like eyes and the bluish hue of an Indra-Neelamani gemstone—was worshiped by everyone gathered to witness this astonishing event.

Some forms of Rama held the bow and arrows, some were actively destroying enemies, and others were simply observing the war. This scene was highly illusory to the three worlds (akin to Krishna being seen simultaneously with all 16,108 wives).

When certain rakshasas opened their mouths to swallow the monkeys, a form of Rama was already there to shut their mouths with arrows. Watching the enemies perish, some forms of Rama clapped and cheered, while others smiled. This astonishing act established that the presence of the monkeys and their army was not actually required for Sri Rama to defeat Ravana.

Just as a single lamp can light many other lamps so that they all shine equally, Rama emanated from one form into an infinite Vishwaroopa. All the forms were equal, representing Rama alone, with no difference between them. Just as a larger wick yields a larger light and a smaller wick yields a smaller light, the various forms differed in size; yet, they were all Rama and were completely non-different from the Supreme Lord. They were deathless, beautiful, and replete with infinite divine attributes.

Afterward, Rama merged all these forms back into one, just as multiple wicks brought together combine into a single large flame. Through this, the Lord proved his unique and supreme nature.

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The Fall of Ravana

Upon hearing of the utter destruction of his moolabala, Ravana was totally devastated and prepared himself for death. He proceeded to the battlefield. Struck by Rama's arrows, Ravana fell unconscious for 48 minutes.

In the meantime, Sage Agastya approached Rama and requested him to recite the *Aditya Hrudaya* stotra (which praises Sriman Narayana as present in the Sun). The Aditya Hrudaya serves as a commentary for the dhyana shloka of the Gayatri dhyana. Rama recited it solely to demonstrate to the world that the Aditya Hrudaya is the ultimate mantra for destroying enemies, and not because he lacked the power to kill Ravana without it. Rama himself is the source of light within the Sun.

When Ravana regained consciousness, he hurled various astras at Rama. Sri Rama severed all ten of Ravana's heads, but due to Brahma's boon, they instantly sprang back. Such an incident had never occurred before, as Ravana's heads had never been cut by any devata or human. Rama permitted this to happen purely to demonstrate the reality of the boon Brahma had granted to Ravana. Finally, as all the devatas prayed, Sri Rama unleashed the *Rama Bana*—a highly specialized arrow greater than the Brahmastra—and Ravana fell.

The Aftermath and the Defeat of the Clones

Mukhyaprana (Vayu) is the presiding deity (*abhimani devata*) of the Rama Bana. Thus, after piercing and killing Ravana, the arrow entered the earth and returned to Rama. Through this, Rama showed that he utilizes Vayu to punish evil in the world.

Due to another boon from Brahma, Ravana had 10^{32} clones who were just as powerful as he was, all hidden away inside a

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cave. They all emerged from the cave and rushed forward to attack Lord Rama.

Rama appeared to stand completely motionless, yet all of Ravana's clones died one after another from his arrows before they could even fully exit the cave. Hanuman explains this phenomenon:

Rama released his arrows so rapidly that it defied the persistence of human vision. Thus, he appeared completely still, even though within 1/10th of a second, he had deployed crores of arrows to wipe out 10^{32} clones in just a few minutes. To onlookers, it seemed as though he was standing there doing nothing at all.

These spiritual proclamations emphasize the absolute omnipresence of Vishnu as experienced by the onlookers. Rama was none other than the invincible Supreme God Vishnu, whose *Achintya Adbhuta Shakti* (incomprehensible, wondrous power) is completely beyond human understanding, possessing an inconceivable form and performing inconceivable actions. This unfathomable attribute of Lord Vishnu is vividly displayed in all of His incarnations.

While the conceptual narrative of the Moolabala destruction, the persistence of vision, and the underlying theological insights completely echo Sri Madhvacharya's unique rendering in the Mahabharata Tatparya Nirnaya (specifically Chapters 7 and 8), the illustrative verses quoted function as supporting scriptural testimonies (pramanas) sourced from distinct foundational texts.

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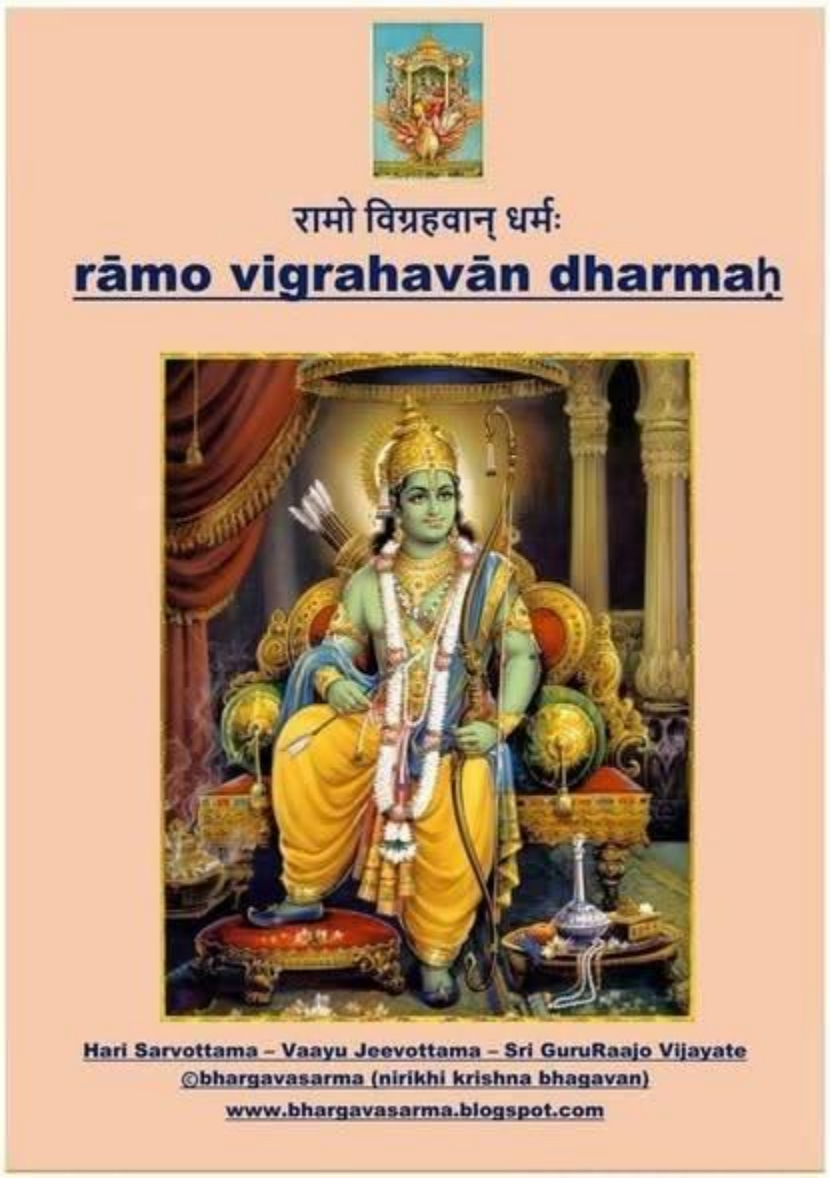
eBook:

I have made a humble attempt to bring out an eBook—according to my yogyata (capability)—to share the significance of Rama Nama, random thoughts on the Avatara, and revelations regarding certain delusions about Sri Rama's actions (with reference to the Mahabharata Tatparya Nirnaya) etc. under the title…


रामो विग्रहवान् धर्मः
rāmo vigrahavān dharmaḥ
Hari Sarvottama – Vaayu Jeevottama – Sri GuruRaajo Vijayate
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रामो विग्रहवान् धर्मः - rāmo vigrahavān dharmaḥ

The eBook link from my digital library given below...

https://archive.org/details/raamo-vigrahavaan-dharmah

This script contains...

- Glory-Significance-Merits of RAAMA naama
- Sri Raama in a nutshell
- RAAMAKOTI
- MOOLARAAMA
- RAMAYANA
- SRI RAMANAVAMI
- REVELATIONS (Delusions & Realities)
- SUNDARAKANDA
- AchintyaAdbhuta Shakti of Prabhu Sri Rama (Viswaroopa)
- TITBITS
- DATING OF RAMAYANA
- ABOUT VALMIKI
- BHADRACHALAM the Vaikunta Rama kshetra
- RAMA'S RETURN TO VAIKUNTA etc.

आपदामपहर्तारं दातारं सर्वसंपदाम् ।

लोकाभिरामं श्रीरामं भूयो भूयो नमाम्यहम् ॥

āpadāmapahartāraṃ dātāraṃ sarvasaṃpadām |
lokābhirāmaṃ śrīrāmaṃ bhūyo bhūyo namāmyaham ||

"The One who is the destroyer of all dangers; the One who is the bestower of all sorts of wealth; I salute again and again that Rāma who is the cynosure of the eyes of all people."

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“श्री राम जय राम जय जय राम”

मंत्र

श्री राम जय राम जय जय राम

अर्थ

यह मंत्र भगवान राम की स्तुति और विजय का स्मरण कराता है।

देवता

भगवान राम

जप की विधि

माला से जप करें या ध्यान में बैठकर दोहराएँ।

उपयुक्त समय

सुबह, शाम या किसी भी समय।

लाभ

- मन में शांति और संतोष आता है
- भक्ति और विश्वास बढ़ता है
- मानसिक तनाव कम होता है

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🚩श्री राम जय राम जय जय राम 🚩